Ramana Maharshi

There is no knowledge apart from ignorance [knowledge is a concept, not the Truth]

When peace of mind is attained, this life itself seems momentary, like a dream; dreamless sleep means nescience and is, therefore, to be rejected in favour of the state of Pure Consciousness.

Satsanga (sat = wise; sanga = association) + brings the mind under control spontaneously, and this is the greatness of satsanga

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A woman with her necklace around her neck, imagines that it has been lost and goes about searching for it, until a friend points out the fact that it is around her neck. She has created her loss, her own anxiety of search, and then her own pleasure of recovery.

Similarly, the SELF is all along there; the removal of ignorance and the cessation of false doership reveal the SELF which is always there — HERE and NOW.

It is a misconception that the Bhagavad-Gita preaches Karma Yoga since it taught that one should act with selfless motive. Self-realization can happen only after knowing the illusoriness of the doership in the ego i.e. Jnana. The Gita really taught jnana yoga, the highest, that we should act by letting the source act through us — non-doership.

The practice of never forgetting that God is in everything around you, becomes dhyana, a stage preceding self-realization. Once dhyana becomes deep-established, it cannot slip away; it goes on by itself even when you are engaged in any work or play or even asleep. It soon becomes a natural state.

Can a married man realize the SELF? Certainly, it is a matter of fitness of mind; married or unmarried, a man can realize the SELF because that is here and now. If it were not so, but attainable only by some personal effort, and if it were hard and something to be acquired, it would not be worthy of pursuit.

Actions, by themselves cannot form any bondage. Bondage is only the false notion 'I am the doer.'

The ego of the sage is like the remnants of a rope [The significance of this statement is that even the sage must continue to live as a separate entity, but without the sense of personal doership.

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